Document UI Rafa Yadain

Proof That Rafa-ul-Yadain is Not Abrogated (Mansukh)

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Preface

⚠️Disclaimer⚠️

The purpose of this document is not in any way to offend the Hanafis or to disregard the Hanafi school of thought, the purpose is solely to prove the act of Rafa Yadain before and after Ruku'.

V0.5.0 1st Edition

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During Salah (Prayer), All Muslims start their prayer by saying "الله أكبر!" and raising their hands to the level of their shoulders / ears, Muslims also do the same before and after Ruku' (bowing), however there is a school of thought that does not believe in the raising of hands (Rafa-ul-Yadain) before and after ruku', they are called "***Hanafiyyah***".

Who are the Hanafiyyah?

Hanafi means someone who follows Imam Abu Hanifa (رحمه الله) in Fiqh (Islamic Jurisprudence) and in Furū'. The Hanafiyyah school of thought began in the **8th century** with the teachings of the famous Islamic scholar, Abu Hanifa (رحمه الله). It began in Kufa and later spread in South Asia and Türkiye. The Hanafiyyah are distinct from other schools of Fiqh by their extensive usage of Ra'y (Reasoning) and Qiyas (Analogical reasoning) and their strange abandonment of **Rafa-ul-Yadain** before and after Ruku'.

What is "Rafa-ul-Yadain"?

The word Rafa Yadain (رفع اليدين) means "To Raise Hands". In context it means to raise your hands to the level of your shoulders / ears in Salah. Every Muslim does Rafa Yadain at the start of his Salah and every Muslim (except Hanafis) does Rafa Yadain before and after Ruku'. The Hanafis are the only Muslims on earth that have abandoned this Sunnah of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) because they believe that the Prophet (ﷺ) only did Rafa Yadain in his early life and abrogated it later on, in this document we will prove that the Prophet (ﷺ) did Rafa Yadain till his death.

-(INDEX)-

This document has 5 portions

1. Proofs of Rafa-ul-Yadain from the Sahaba

Sahaba Included:

Abdullah bin Umar

Ali Bin Abi Talib

Anas Bin Malik

Abdullah Bin Abbas

Abu Bakr bin Abi Quhafa

Abu Hurayra

Umar Ibn Al Khattab

Abu Musa Al Ashari

Wail Bin Hujr

Jabir Bin Abdullah

2. Proofs from the scholars and Imams of Ahlus Sunnah

3. Proving that Rafa-ul-Yadain is mandatory and not Mustahab (proving the Hukm of Rafa Yadain)

4. Refutation of Hadiths against Rafa-ul-Yadain

First Hadith

Second Hadith

Third Hadith

Fourth Hadith

Fifth Hadith

Sixth Hadith

Seventh Hadith

5. Two hadiths that prove the Prophet did Rafa Yadain till his death

Evidences from Hadiths

Firstly we will look at some of the Hadiths from many Sahaba (companions) who did Rafa Yadain even after the death of the Prophet (Salallahu Alayhi Wasalam)

Abdullah Bin Umar (رضي الله عنه)

The following Hadiths are from Abdullah Ibn Umar (رضي الله عنه) on Rafa Yadain which have been written by several Muhaditheen and through many different Isnaad (Chains of narration).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلاَةَ، وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ أَيْضًا وَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ ". وَكَانَ لاَ يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

Salim bin `Abdullah narrated:
“My father (Abdullah Bin Umar) said, "Allah's Messenger (ﷺ) used to raise both his hands up to the level of his shoulders when opening the prayer; and on saying the Takbir for bowing. And on raising his head from bowing he used to do the same and then say "Sami`a l-lahu liman hamidah, Rabbana wa laka l-hamd." And he did not do that (i.e. raising his hands) in prostrations..”

(Sahih Al Bukhari 735)

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ

ـ رضى الله عنهما ـ قَالَ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم افْتَتَحَ التَّكْبِيرَ فِي الصَّلاَةِ، فَرَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حَتَّى يَجْعَلَهُمَا حَذْوَ مَنْكِبَيْهِ، وَإِذَا كَبَّرَ لِلرُّكُوعِ فَعَلَ مِثْلَهُ، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَعَلَ مِثْلَهُ وَقَالَ " رَبَّنَا وَلَكَ الْحَمْدُ ". وَلاَ يَفْعَلُ ذَلِكَ حِينَ يَسْجُدُ وَلاَ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ.

`Abdullah Bin Umar narrated:
I saw Allah's Messenger (ﷺ) opening the prayer with the Takbir and raising his hands to the level of his shoulders at the time of saying the Takbir, and on saying the Takbir for bowing he did the same; and when he said, "Sami`a l-lahu liman hamidah ", he did the same and then said, "Rabbana wa laka lhamd." But he did not do the same on prostrating and on lifting the head from it."

(Sahih Al Bukhari 738)

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَسَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ كُلُّهُمْ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ

وَاللَّفْظُ لِيَحْيَى قَالَ أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، - عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ - رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا افْتَتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ مَنْكِبَيْهِ وَقَبْلَ أَنْ يَرْكَعَ . وَإِذَا رَفَعَ مِنَ الرُّكُوعِ وَلاَ يَرْفَعُهُمَا بَيْنَ السَّجْدَتَيْنِ

Salim narrated on the authority of his father (Abdullah Bin Umar):
I saw the Messenger of Allah (ﷺ) raising his hands apposite the shoulders at the time of beginning the prayer and before bowing down and after coming back to the position after bowing. but he did not raise them between two prostrations.

(Sahih Al Muslim 390a)

حَدَّثَنَا قُتَيْبَةُ، وَابْنُ أَبِي عُمَرَ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا افْتَتَحَ الصَّلاَةَ يَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ مَنْكِبَيْهِ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ . وَزَادَ ابْنُ أَبِي عُمَرَ فِي حَدِيثِهِ وَكَانَ لاَ يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ .

Salim narrated from his father who said:
his father (Ibn Umar) who said: "I saw Allah's Messenger when he opened the Salat, raising his hands to the level of his shoulders, and (again) when he bowed, and when he raised his head from bowing." In his narration, Ibn Abi Umar added: "And he would not raise them between the two prostrations."

(Jami` At-Tirmidhi 255)

There are also authentic narrations that Abdullah Bin Umar used to hit the people who did not do Rafa Yadain with pebbles and Imam Al Bukhari also authentically reported this hadith in his book Juz Rafa Yadain (See Juz Rafa Yadain hadith 15). Similar narrations are also found in Musnad-ul-Humadyi (615) and Fath-ul-Bari by Ibn Hajar Al Asqalani (665)
[Imam an-Nawawi said chain is authentic Majmoo Sharah Mudhab 3/405]

Ibn Al Qayyim (RH) said: “Look at the practice at the time of the Prophet (peace and blessings of Allaah be upon him), and the Sahaabah after him. They used to raise their hands in prayer when doing ruku’, and when standing up again. And in the time of the Sahaabah, if ‘Abd-Allaah ibn ‘Umar saw someone not raising his hands in prayer, he would throw a stone at him”. [I’laam al-Muwaqqi’een, 2/376]

Mawla Ali Bin Abi Talib (عَلَيْهِ ٱلسَّلَامُ)

The following hadiths are from Ameer Ul Momineen, Khalifa e Rashid, Ali Bin Abi Talib on the act of Rafa Yadain

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، - رضى الله عنه - عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلاَةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَيَصْنَعُ مِثْلَ ذَلِكَ إِذَا قَضَى قِرَاءَتَهُ وَأَرَادَ أَنْ يَرْكَعَ وَيَصْنَعُهُ إِذَا رَفَعَ مِنَ الرُّكُوعِ وَلاَ يَرْفَعُ يَدَيْهِ فِي شَىْءٍ مِنْ صَلاَتِهِ وَهُوَ قَاعِدٌ وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ وَكَبَّرَ . قَالَ أَبُو دَاوُدَ فِي حَدِيثِ أَبِي حُمَيْدٍ السَّاعِدِيِّ حِينَ وَصَفَ صَلاَةَ النَّبِيِّ صلى الله عليه وسلم إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ كَمَا كَبَّرَ عِنْدَ افْتِتَاحِ الصَّلاَةِ .

Narrated By Ali Bin Abu Talib:

When the Messenger of Allah (ﷺ) stood for offering the obligatory prayer, he uttered the takbir (Allah is most great) and raised his hands opposite to his shoulders; and he did like that when he finished recitation (of the Qur'an) and was about to bow; and he did like that when he rose after bowing; and he did not raise his hands in his prayer while he was in his sitting position.

When he stood up from his prostrations (at the end of two rak'ahs), he raised his hands likewise and uttered the takbir (Allah is most great) and raised his hands so as to bring them up to his shoulders, as he uttered the takbir in the beginning of the prayer.

(Abu Dawood 744, Graded as Hasan Sahih by Shaykh Al-Albani and Shaykh Zubayr Ali Zai)

Additional Note:

Imam Tirmidhi (رحمه الله) graded this Hadith as Hasan Sahih, and Imam Ibn Khuzaymah (رحمه الله) authenticated it [Hadith: 584].

Narrator's Statement:

Sulaiman bin Dawood al-Hashimi (رحمه الله) says:
"This Hadith is like the Hadith of Al-Zuhri from Salim from his father (Abdullah ibn Umar)."
[Sunan al-Tirmidhi, under Hadith: 3423, chain is Sahih]

Additional Note on the Narrator:

Abdul-Rahman bin Abi Zinadis is considered trustworthy (Thiqah) by the majority, as stated by:

> **Hafiz Ibn Hajar Al Asqalani (رحمه الله):**
> "He is trustworthy according to the **majority**, although some criticized him without valid reason."
> **[Nataij al-Afkar by Ibn Hajar: 304]**

A similar hadith from Ali Bin Abi Talib is also found in Sunan Ibn Majah

حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو أَيُّوبَ الْهَاشِمِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ كَانَ النَّبِيُّ ـ صلى الله عليه وسلم ـ إِذَا قَامَ إِلَى الصَّلاَةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يَكُونَا حَذْوَ مَنْكِبَيْهِ وَإِذَا أَرَادَ أَنْ يَرْكَعَ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ فَعَلَ مِثْلَ ذَلِكَ .

Ali Bin Abi Talib said:
"When the Prophet (ﷺ) stood up to offer a prescribed prayer, he said Allahu Akbar and raised his hands until they were parallel to his shoulders. When he wanted to bow he did likewise; when he raised his head from bowing he did likewise; and when he stood up after the two prostrations he did likewise."

[Sunan Ibn Majah 864]

Shaykh Nasseruddin Al-Albani (Grading Source) and Shaykh Zubayr Ali Zai (Grading Source) both graded this hadith as being “Hassan Sahih”

The well-known Albanian Muhaddith, Shaykh Shuaib Al Arnaut also said this Hadith is Hasan Sahih (Grading Source)

Other Sahaba(رضي الله عنهما):

Anas Ibn Malik(رضي الله عنه):

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ـ صلى الله عليه وسلم ـ كَانَ يَرْفَعُ يَدَيْهِ إِذَا دَخَلَ فِي الصَّلاَةِ، وَإِذَا رَكَعَ .

It was narrated from Anas that:
the Messenger of Allah (ﷺ) used to raise his hands when he entered prayer, and when he bowed in Ruku'.

(Sunan Ibn majah 866)

حدثنا مسدد ثنا عبدالواحد بن زياد عن عاصم الاحول قال رأيت انس بن مالك رضى الله عنه اذا افتتح الصلوة كبر ورفع يديه ويرفع كلما ركع ورفع رأسه من الركوع

Asim Al-Ahool said i saw Anas bin Malik may Allah be please with him he raised his hands in the beginning of prayer and uttered takbeer, he raised his hands (when he intended to do) ruku', and when he raised his head from ruku' (Juzz al Rafa yadain no: 20 and 65).

Abdullah Bin Abbas:

عبد الرزاق عن هشيم قال أخبرني أبو حمزة مولى بني أسد قال رأيت بن عباس إذا افتتح الصلاة يرفع يديه وإذا ركع وإذا رفع رأسه من الركوع

Abu Hamza Mawla Bani Asad (Imran bin Abi Ata Tabiyee) said, I saw Ibn Abbas, He raised his hands in the beginning of the prayer, and In Ruku', and when he raised his head from ruku'

(Musannif Abdul Razzaq 2/269 hadeeth no: 2523,Musannif Ibn Abi Shaibah 1/234 hadeeth no: 2431,Masail e Imam Ahmad ba riwayah Abdullah bin Ahmad hadeeth no: 331 Juzz al Rafa yadain Bukhari hadeeth: 21)

Shaykh Zubair Ali Zai said: Authentic: Hasheem mentioned his sama and Abu Hamza is Trustworthy according to Majority of Muhadditheen, he is narrator of sahih Muslim, This chain is hasan see other routs (of this hadeeth) in Noor ul Ainain page 125]

It is authentically proven from Tawoos that

He saw Abdullah bin Umar, Abdullah bin Abbas and Abdullah bin Zubair raising their hands in prayer, and he(tawoos) showed that raise your hands in first takbeer more then other (ruku' and after ruku') takbeer, Ibn Juraij asked: Is this reached you (from Sahaba) that raising hands in first takbeer should be more then other takbeer? Tawoos said no.[Juzz al Rafa yadain hadeeth no: 28]

See other chains and similar text from Ibn Abbas in Juzz Rafa yadain hadeeth no: 56 and 61

Ameer Ul Momineen, Khalifa e Rashid, Abu Bakr Siddiq (عَلَيْهِ ٱلسَّلَامُ):

أخبرنا أبو عبد الله الحافظ ثنا أبو عبد الله محمد بن عبد الله الصفار الزاهد إملاء من أصل كتابه قال قال أبو إسماعيل محمد بن إسماعيل السلمي : صليت خلف أبي النعمان محمد بن الفضل فرفع يديه حين افتتح الصلاة وحين ركع وحين رفع رأسه من الركوع فسألته عن ذلك فقال صليت خلف حماد بن زيد فرفع يديه حين افتتح الصلاة وحين ركع وحين رفع رأسه من الركوع فسألته عن ذلك فقال صليت خلف أيوب السختياني فكان يرفع يديه إذا افتتح الصلاة وإذا ركع وإذا رفع رأسه من الركوع فسألته فقال رأيت عطاء بن أبي رباح يرفع يديه إذا افتتح الصلاة وإذا ركع وإذا رفع رأسه من الركوع فسألته فقال صليت خلف عبد الله بن الزبير فكان يرفع يديه إذا افتتح الصلاة وإذا ركع وإذا رفع رأسه من الركوع فسألته فقال عبد الله بن الزبير صليت خلف أبي بكر الصديق رضي الله عنه فكان يرفع يديه إذا افتتح الصلاة وإذا ركع وإذا رفع رأسه من الركوع وقال أبو بكر صليت خلف رسول الله صلى الله عليه و سلم فكان يرفع يديه إذا افتتح الصلاة وإذا ركع وإذا رفع رأسه من الركوع رواته ثقات

Abu Ismaeel Muhammad bin Ismaeel as-Sulamee said I prayed behind Abu Noman Muhammad bin Fadal and he Raised his hands in the begenning of prayer, Ruku' and when raising head from Ruku', He (Abu Ismaeel) asked question regarding (this act of rafa yadain), he(Muhammad bin fadal) said I prayed behind Hammad bin Zaid, he was rasing hands in the begenning of prayer, in ruku' and after ruku': he (Muhammad) asked same question from him, he (Hammad) said I prayed behind Ayyub as-Sakhtiyani he was raising his hands in start of prayer, in ruku' and after ruku', (Hammad) asked question (regarding this

practice) he said I saw Ata bin Abi Ribah he was raising hands in ruku' and after ruku', He (Ayyub as-Sakhtiyani) asked question (regarding this practice) Ata bin abi ribah said i prayed behind Abdullah bin Zubair(Sahabi) he used to do rafa yadain in start of prayer, ruku and after ruku', I asked him, he said I prayed behind Abu Bakar and he was doing rafa yadain in start of salah ruku' and after ruku', and Abu bakar said i prayed behind Muhammad Rasool Allah peace be upon him he was doing rafa yadain in start of prayer in ruku' and after ruku'

[Sunan al Kubra 2/73 hadeeth no: 2349]

Bayhaqi said after quoting رواته ثقات Narrators are trustworthy, Dahabee said narrators are trustworthy in Al Mudhab ikhtisaar sunan al kabeer 2/49 hadith no:1943 and Ibn Hajar asqalani said Authenticated by Bayhaqi.(then he quoted hadith and said) narrators are trustworthy Talkhees al Habeer no: 328]

Abu Hurayra(رضي الله عنه):

أنا أبو طاهر نا أبو بكر نا أبو زهير عبد المجيد بن إبراهيم المصري نا شعيب – يعني ابن يحيى التجيبي أخبرنا يحيى بن أيوب عن ابن جريج عن ابن شهاب عن أبي بكر بن عبد الرحمن بن الحارث أنه سمع أبا هريرة يقول : كان رسول الله صلى الله عليه و سلم إذا افتتح الصلاة كبر ثم

Narrated Abu Hurayra:
When the Messenger of Allah uttered the takbir (Allahu Akbar) for prayer (in the beginning), he raised his hands opposite to his shoulders; and when he(intended to) bow, he did like that; and when he raised his head(from ruku' and intended) to prostrate, he did like that; and when he got up at the end of two rak'ahs, he did like that.

[Authenticated by Ibn Khuzaimah in his Saheeh hadeeth no: 694,695, Muhaqqiq of Ibn Khuzaimah Mustafa Azami said chain is authentic, Hafiz Ibn Hajar Asqalani said Narrators are the narrators of saheeh Talkhees al Hubeer vol 1 page 396 no: 329, Shaykh Zubair Ali Zai said: This narration is Hasan by combining all its routs Noor ul Ainain page: 332]

Ata bin abi Ribah (Rahimahullah) said

I prayed with Abu Huraira he raised his hand and uttered takbeer, and he raised hands when (he intended) to do ruku'[Juzz Rafayadain Imam Bukhari no: 22].

Ameer Ul Momineen, Khalifa e Rashid, Mawla Umar Ibn Al Khattab al Farooq (عَلَيْهِ ٱلسَّلَامُ):

Abdullah bin Qasim (freed slave of Abu Bakar, Imam al Mizzi said he had seen Umar [tehzeeb al kamal vol 10 page 21]) said:

بينما الناس يصلون فى مسجد رسول الله صلى الله عليه وسلم اذ خرج عليهم عمر بن الخطاب رضى الله عنه فقال اقبلوا على بوجوهكم اصلى بكم صلوة رسول الله صلى الله عليه وسلم التى كان يصلى و يأمر بها فقام مستقبل القبلة و رفع يديه حتى حاذا بهما منكبيه وكبر ثم ركع و كذلك حين رفع ... قال للقوم هكذا كان رسول الله صلى الله عليه وسلم يصلى بنا

People were praying at the Mosque of Prophet of Allah peace be upon him, Omar bin al Khattab may Allah be pleased with him came and said, O people turn your faces towards me, Let me show you prayer of Prophet peace be upon him, the prayer he (peace be upon him) practiced and ordered. Then he (Omar) faced Kabah and raised his hands up to his shoulders and uttered takbeer..then he raised his hands up to his shoulders and uttered takbeer and did ruku' and he did same when he raised his head from ruku'… After prayer he said O people this is the prayer of Prophet peace be upon him

[Baihaaqee in Khilafiyaat, Nasb ur-Raayah of Az-Zaila'ee Hanafee (1/416).Nafkh ush-Shuzee Commentary of sunan at tirmidhee of Ibn Sayyid An Naas (1 /217-218) who said all the narrators in this chain are reliable and acceptable, Musnad al Farooq of Ibn Katheer vol 1 page 165]

Abu Musa Al Ashari(رضي الله عنه):

Abu Musa al Ashari said:
"Should I show you how the Prophet (ﷺ) prayed? He said Takbeer and raised his hands, then said Takbeer and raised his hands for Ruku, then said 'Sami Allahu liman hamidah' and raised his hands. He said, 'Do the same,' but he did not raise his hands between the two prostrations."

[Sunan al-Daraqutni: 1/292, Hadith: 1111 (chain is Sahih)]

There is another moquf narration (own practice) of Abu Musa Ashari where he raised his hands in ruku' and after ruku' [Masail e Imam Ahmad bin Hanbal with the narration of Saleh bin Ahmad bin Hanbal page 174, Al Awsat Ibn Muzar Nesaboori 3/138, Shaykh Zubair Ali Zai said this is authentic from both routs Marfoo and Moquf Noor ul Ainain page no: 119] .

Hafiz Ibn Hajar (رحمه الله) says: "Its narrators are trustworthy."

[Al-Talkhis al-Habir: 1/219]

Wail bin Hujr (رضي الله عنه):

Wa'il b. Hujr reported: He saw the Apostle of Allah (may peace be upon him) raising his hands at the time of beginning the prayer and reciting takbir, and according to Hammam (the narrator), the hands were lifted opposite to ears. He (the Holy Prophet) then wrapped his hands in his cloth and placed his right hand over his left hand. And when he was about to bow down, he brought out his hands from the cloth, and then lifted them, and then recited takbir and bowed down, and when (he came back to the erect position) he recited:" Allah listened to him who praised Him." And when prostrates. he prostrated between the two palms.

[Sahih Muslim Book 4 Hadith 792]

Imam Bukhari narrated, Wail bin Hujr said Prophet peace be upon him raised his hands while doing ruku' and while raising his head from ruku'[Juzz Rafa yadain Bukhari no: 23]

Jabir Bin Abdullah (رضي الله عنه):

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا أَبُو حُذَيْفَةَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَبِي الزُّبَيْرِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ وَيَقُولُ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ مِثْلَ ذَلِكَ وَرَفَعَ إِبْرَاهِيمُ بْنُ طَهْمَانَ يَدَيْهِ إِلَى أُذُنَيْهِ

Abu al-Zubair said Jabir bin Abdullah Raised his hands in the beginning of the prayer he did same while doing Ruku' and after Ruku' and said I saw Prophet of Allah peace be upon him doing same, Ibraheem bin Tahman(the narrator showed) raised his hands up to his ears

[Imam Bayhaqi narrated in in Khilafiyaat and said this hadeeth is authentic, Imam Ibn Majah in Sunan Ine Majah hadeeth no: 868 Muhaqqiq of Sunan Ibn Majah Shaykh Zubair Ali Zai said Chain is Hasan Abu al-Zubair quoted his sama in Musnad al-Siraaj 1/25]

Note: These are words from Musnad Al Siraj

حدثنا محمد بن طريف أبو بكر الأعين قثنا أبو حذيفة قثنا إبراهيم بن طهمان عن أبي الزبير قال: رأيت جابر بن عبدالله يرفع يديه إذ كبر وإذا ركع وإذا رفع رأسه من الركوع ولم يرفع بين ذلك، فقلت له: ما هذا ؟ فقال: هكذا رأيت رسول الله صلى الله عليه و سلم يصلي.

Abu al-Zubair said I saw Jabir bin Abdullah Raised his hands in the beginning of the prayer and while doing Ruku' and after raising his head from Ruku' and he has not raised in between, I(Abu al-Zubair) asked what is this? He(Jabir) said I saw Messenger of Allah peace be upon him praying[Musnad al-Siraaj hadeeth no: 93]

Opinion of Scholars and Imams of Ahlus sunnah on Rafa Yadain

Almost all of the big scholars from the salaf have emphasized on the importance of Rafa Yadain. Majority of the scholars from the Khalaf have also practiced Rafa Yadain

The following are some of the major Imams of Ahlus Sunnah that practiced Rafa Yadain

- Imam Al Bukhari
- Imam Al Muslim
- Imam Abu Dawud
- Imam Ibn Majah
- Imam Nasai
- Imam Tirmidhi
- Imam Nawawi
- Imam Ibn Hajar
- Imam Shafi'i
- Imam Malik Ibn Anas
- Imam Ahmad Bin Hanbal
- Imam Bayhaqi
- Al Qurtubi
- Al Qastallani
- Imam Al-Dhahbi
- Ibn Al Jawzi
- Ibn Taymiyyah
- Ibn Qayyim Al Jawziyya
- Al Suyuti

- Al Shawkani
- Imam Al Zaylai
- Imam Ibn Khuzayma
- Imam Ibn Abi Mubarak
- Imam Ibn Abi Shaybah
- Imam Ibn Abu Laylah
- Imam Ibn Al Madini
- Imam al ‘ilji
- Imam Al Humaydi
- Imam Yahya Bin Ma’in
- Imam Al Darimi
- Imam Ibn Hibban

Imam Bukhari wrote a book called “Juzz Rafa Yadain fi Salah” to prove the act of Rafa Yadain and included hadiths of Rafa Yadain in his “Sahih”, [Bukhari 735-738]

Debate of Abdullah Bin Al Mubarak with Imam Abu Hanifa

Abdullah bin Mubarak said: I was praying next to Numan (Abu Hanifah), I raised my hands and
Upon this, Abu Hanifah mockingly said to him “I Don’t fear but do you intend to fly off some place?’”
Ibn Mubaarak replied: I replied to him saying, “if I did not try to fly at the first [raising] then I was not trying to fly at the second.” ‘ al-Wakî said, ‘may Allâh have mercy upon ibn al-Mubârak, he used to have his answers ready.’ ” other person was astonished”

[This is reported in, juz Raf al-Yadain of Bukhari hadith no: 46, As Sunnah of Abdullah bin Ahmad bin Hanbal no: 518,Tareekh Baghdad vol 13 page 405, Sunan al Kubra Bayhaqi vol 2 page 82, Al Muntazim Ibn Jawzi vol 8 page 136, Taweel Mukhtalif al hadith Ibn Qutabiyah page 66 mentioned by Shaykh Zubair in Al Asaneed as Saheeha fe akhbar abi hanifa no:29 to 31]

Imam Bukhari said: “It was narrated by seventeen companions that they raise their hands at the time they intend to make Roko’ and after rising up from Roko’.
Examples of those:
Abu Qutada AL-Ansari, Abi Osaid Al-Sa’edi Al-Badri, Muhammad bin Muslama al Badree, Sahl Bin sa’d Al-Sa’edi, Abdullah bin Umar bin al-Khattab, Abdullah Bin Abbas bin Abdul Mutlib al-Hashmi, Anas Bin malik the servant of the prophet, Abu Huraira ad-Dawsi , Abdullah bin Umar bin Al-A’aas, Abdullah bin Al-Zubair bin Al-Awam Qarshee, Wael Bin Hajar AL-Hadrami, Malik bin Al-Huwairith, Abu Musa Al-Asha’ari, Abu Hameed Al-sa’edi Al-Ansari May Allah be pleased with all of them

Hasan Al Basri (tabi’i) and Hameed bin Bilal said, Companions of Prophet peace be upon him used to do rafa yadain, he (Hasan) did not exclude anyone from the companions of Prophet peace be upon him. This is not proven according to people of knowledge that Companions did not raised their hands, Rafa yadain is narrated from many of the Sahaba like I mentioned, This was narrated, as well, by many scholars from the people of Mecca, Hijaz, Iraq,

Shaam, Basrah, Yemen and some of the scholars of khuarsan like Sa'eed bin Jubair, A'taa Bin rabah, , Mujahid, Al-Qasim bin Muhammad, Salim bin Abdullah bin Omar, Umar bin Abdulaziz, Al-Nu'man bin Abi Ayyash, Al-Hassan, Ibn Sereen, tawoos, Ibn makhool, Abdullah bin Dinar,Nafi, Obaidullah bin Umar Al Hasan bin Muslim, Qais bin Sad and many other scholars, It is narrated from Umme Darda that she used to do rafa yadain, Ibn al Mubarak also used to do rafa yadain, Students of Aam students of Ibn al Mubarak used to do rafa yadain like Ali bin Hasan, Abdullah bin Uthman and Yahya bin Yahya,

And from muhadditheen of Bukhara like Isa bin Musa, Kab bin Saeed, Muhammad bin Salam, Abullah bin Muhammad al Musnadee, There is no dispute in these scholars we mentioned, Abdullah bin Zubair (al-Humedi), Ali bin Abdullah (Al-Madeeni, Yahya bin Maieen, Ahmad bin Hanbal, Ishaq bin Ibraheem (Rahwee)considered the ahadeeth of Rafayadain authentic, and these people were among the great scholars of their era and This(Rafayadain) is also narrated from Abdullah bin Umar bin al-Khattab . [Juzz al Rafayadain by imam Al-Bukhari:after the hadeeth of Ali radhiAllah anho hadeeth no: 1]

From Saeed bin Jubair, Great Tabi'i

2355 - وأخبرنا محمد بن عبد الله حدثني محمد بن صالح ثنا يعقوب بن يوسف الأخرم ثنا الحسن بن عيسى أنبأ بن المبارك أنبأ عبد الملك بن أبي سليمان عن سعيد بن جبير أنه سئل عن رفع اليدين في الصلاة فقال هو شيء يزين به الرجل صلاته كان

أصحاب رسول الله صلى الله عليه و سلم يرفعون أيديهم في الافتتاح وعند الركوع وإذا رفعوا رؤوسهم

Saeed bin Jubair (Great Tabi'i) was asked about Rafa yadain in prayer, he said this is decoration of prayer of the person, and the companions of messenger of Allah peace be upon him raised their hands in beggining of the prayer and while doing ruku' and after raising heads from ruku' [Sunan Al Kubra Bayhaqi Vol 2 page 75 hadeeth no: 2355, Shaykh Zubair Ali Zai said Chain is authentic

1. Imam Abu Abdullah Hakim famouse Imam author of al Mustadrak
2. Muhammad bin Saleh bin Hani was Trustworthy [Al Muntazim 4/86] 3. Yaqub bin Yusaf al-Akhram Trustworthy [Tareekh al Islam by Dahabee 21/338] 4. Al Hasan bin Esa was trustworthy [at-Taqreeb:1288] 5. Abdullah bin Mubaraq was trustworthy Imam [at-Taqreeb:3570] 6. Abdul Malik bin abi Suleman was Trustworthy Imam [Meezan al Aitedaal:2/656].

Chain of Scholars

A lot of Hanafis try to prove the abrogation of Rafa Yadain by a chain from Abdullah Bin Mas'ud to Imam Abi Hanifa, even though the chains they present are quite very obviously broken.
So lets also use a similar method to PROVE Rafa Yadain.

Imam Ata Bin Abi Rabah (Rahimahullah) was a Great Tabi'i and one of the Great Imams of Ahlus sunnah. He was actually also a teacher of Imam Abu Hanifa. Imam Ata Bin Abi Rabah (Rahimahullah) used to do Rafa Yadain and when asked why he does it, he said he prayed behind his teacher Abdullah Bin Zubayr (Radhiallahu anh) and he did Rafa Yadain and asked why he(Abdullah Bin Zubayr) did Rafa Yadain, He (Ibn Zubayr) replied because he prayed behind his maternal grandfather Abu Bakr (Alayhis salam) who also did Rafa Yadain and when He (Ibn Zubayr) asked Abu Bakr (Alayhi salam) why he did Rafa Yadain, Abu Bakr (Alayhi salam) replied that he prayed behind Prophet Muhammad (Salallahu Alayhi Wasalam) and he did Rafa Yadain before and after Ruku'

Abu Ismaeel Muhammad bin Ismaeel as-Sulamee said I prayed behind Abu Noman Muhammad bin Fadal and he Raised his hands in the begenning of prayer, Ruku' and when raising head from Ruku', He (Abu Ismaeel) asked question regarding (this act of rafa yadain), he(Muhammad bin fadal) said I prayed behind Hammad bin Zaid, he was rasing hands in the begenning of prayer, in ruku' and after ruku': he (Muhammad) asked same question from him, he (Hammad) said I prayed behind Ayyub as-Sakhtiyani he was raising his hands in start of prayer, in ruku' and after ruku', (Hammad) asked question (regarding this practice) he said I saw Ata bin Abi Ribah he was raising hands in ruku' and after ruku', He (Ayyub as-Sakhtiyani) asked question (regarding this practice) Ata bin abi ribah said i prayed behind Abdullah bin Zubair(Sahabi) he used to do rafa

yadain in start of prayer, ruku and after ruku', I asked him, he said I prayed behind Abu Bakar and he was doing rafa yadain in start of salah ruku' and after ruku', and Abu bakar said i prayed behind Muhammad Rasool Allah peace be upon him he was doing rafa yadain in start of prayer in ruku' and after ruku'

[Sunan al Kubra 2/73 hadeeth no: 2349]

Bayhaqi said after quoting رواته ثقات Narrators are trustworthy, Dahabi said narrators are trustworthy in Al Mudhab ikhtisaar sunan al kabeer 2/49 hadith no:1943 and Ibn Hajar asqalani said Authenticated by Bayhaqi.(then he quoted hadith and said) narrators are trustworthy Talkhees al Habeer no: 328]

So the Chain is like this:

Rusoolallah ⟶ Abu Bakr ⟶ Abdullah Bin Zubayr ⟶ Ata Bin Abi Rabah

And it's Authentic by Imam Bayhaqi and Imam Dhahbi

Also as an additional note

Abdullah Bin Abbas Said: If you like to see the prayer of the Messenger of Allah (ﷺ) follower the prayer as offered by Abdullah ibn az-Zubayr. (Abu Dawood 739, Sahih by Albani)

Hukm (command) of Rafa Yadain

A lot of people say that Rafa Yadain is mustahab and not doing Rafa Yadain isn't wrong because there is no command of it, even though it's proven by all sahaba and there isn't any proof that ANY sahabi didn't do Rafa Yadain

But we will still comply and give the hanafis hadiths where Rafa Yadain is commanded and we'll do it using only 2 Hadiths

Hadith 1

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، قَالَ أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَحِيمًا رَقِيقًا فَظَنَّ أَنَّا قَدِ اشْتَقْنَا أَهْلَنَا فَسَأَلَنَا عَنْ مَنْ تَرَكْنَا مِنْ أَهْلِنَا فَأَخْبَرْنَاهُ فَقَالَ " ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ ثُمَّ لْيَؤُمَّكُمْ أَكْبَرُكُمْ " .

Malik ibn al-Huwayrith reported: The Prophet, peace and blessings be upon him, said, "Pray as you have seen me praying. When the time for prayer arrives, let one of you announce the call to prayer for everyone and then let the older of you lead the prayer."

[Mutaffaqun Alayh, Bukhari 3008 & Muslim 674]

This hadith may not seem like much but an important part is the Hukm of "Pray as you have seen me praying". Now let's take a look at what the narrator of the hadith (Malik Bin

Huawirith) saw the Prophet praying like.

Hadith 2

حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . فَعَلَ مِثْلَ ذَلِكَ .

Malik b. Huwairith reported:

The Messenger of Allah (ﷺ) raised his hands apposite his ears at the time of reciting the takbir (i. e. at the time of beginning the prayer) and then again raised his hands apposite the ears at the time of bowing and when he lifted his head after bowing he said: Allah listened to him who praised Him, and did like it (raised his hands up to the ears).

[Mutaffaqun Alayh, Bukhari 736 & Muslim 391b]

Now, I have showed you the Hukm of Rafa Yadain, this hadith will also be important for later on.

Refutation of Hadiths against Rafa Yadain

Ever since the beginning of the Hanafiyyah school of thought, the Hanafis have been trying their best to collect Sahih hadiths that disprove the act of Rafa Yadain and have failed miserably in doing so, because of this they turned their direction towards weak, Mawdu and mursal narrations to support their strange claim. In this portion of the document, we will refute some of the “Hadiths” that the Hanafis present in their favour.

First Hadith

Firstly let’s look at the Hadith of Abdullah Bin Mas’ud

حدثنا هناد حدثنا وكيع عن سفيان عن عاصم بن كليب عن عبد الرحمن بن الأسود عن علقمة قال قال عبد الله بن مسعود
“ألا أصلي بكم صلاة رسول الله صلى الله عليه وسلم فصلى فلم يرفع يديه إلا في أول مرة”

Abdullah Bin Mas’ud said:

Shall I not pray with you the prayer of the Messenger of Allâh (SAW)" so he prayed and he did not raise his hands except the first time

Its chain is From Sufyân; from ‘Asim bin Kulayb; from ‘Abur-Rahmân ibn al-Aswad; from ‘Alqama who said, ‘ibn Mas‘ûd said,

[Sunan Tirmidhi 59/1, H. 257 and said it is Hasan, also by Ibn Hazam in al-Muhalla 87, 88/4, and said it is Sahih]

This is a mal'ul hadith and it's da'if by both Sanad and Mat'n

The following Imams have declared this hadith as weak

1. Shaikhul Islam, the Mujahid, and the trustworthy, **Abdullah bin al-Mubarak** said:

"لم يثبت حديث---ابن مسعود"

The Hadith of Ibn Mas'ud is not established. [Sunan Tirmidhi 59/1]

Some people from the modern era, have tried to remove this Jarh of Imam Ibn al-Mubarak from this Hadith, but the following Imams, and Muhadditheen have attributed this jarah on this hadith to Imam Ibn al-Mubarak:

Tirmidhi [Sunan 59/1] Ibn al-Jawzi. [Al-Tahqeeq 278/1] Ibn Abdul Hadi. [Al-Tanqeeh' 278/1] Nawawi. [Al-Majmoo' Sharh al-Madhab 403/3] Ibn Qudamah. [Al-Mughni Vol 1, Pg 295] Ibn Hajr. [Al-Talkhis al-Khabir 222/1] Al-Shawkani. [Nail al-Awtaar 80/2] Al-Baghwi. [Sharh as-Sunnah 25/3] Baihaqi. [Al-Sunan al-Kubra 79/2]

No Imam of Hadith has ever said that this Jarh is not related to the Hadith of Ibn Mas'ud.

2. **Al-Imam al-Shafi'i** has refuted all the ahadith of not doing rafa yadain by saying that they are not established. [See: Kitab al-Umm Vol 7, Pg 201]

3. **Imam Ahmed bin Hanbal** has criticized this Hadith. [See: Juz Rafa Yadain: 32]

4. **Imam Abu Haatim ar-Raazi** said: "this is a mistake, and it is said the mistake is from ath-Thawri for a group of people have narrated from 'Asim and all of them have said, "that the Prophet (SAW) stood in prayer and he raised his hands, then he performed the ruku' and placed his hands together between his knees." Not one of them narrates what ath-Thawri reports." [Illal al-Hadith 96/1]

5. **Imam Ad-Daruqutni** said, 'it is not established'. [See: al-Illal by Daraqutni Vol 5, Pg 73]

6. **Imam Ibn Hibban**, in his Kitaab al-Salaah, said: 'this is the best narration that the people of Kufah narrate with regards to negating raising the hands in prayer at the ruku' and at rising from it. In reality it is the weakest of things to depend on because it has defects that invalidate it'" [Al-Talkhis al-Khabir 222/1]

7. **Imam Abu Dawud** said:

هَذَا حَدِيثٌ مُخْتَصَرٌ مِنْ حَدِيثٍ طَوِيلٍ وَلَيْسَ هُوَ بِصَحِيحٍ عَلَى هَذَا اللَّفْظِ

This Hadith is a summary of a long hadith, and it is not sahih with these words. [Sunan Abu Dawud, Vol 1, Pg 478]

Imam Abu Dawud and the Hadith of Ibn Mas'ud:

Some people in the 14th century have refused from the Jarah of Imam Abu Dawud on this Hadith, and by collecting some mistakes of the author of Mishkat, they have decided that this Jarah from Imam Abu Dawud is his Wahem. Though, the following Scholars have attributed this saying to Imam Abu Dawud:

Ibn al-Jawzi. [Al-Tahqeeq fi Ikhtilaaf al-Hadith 278/1] Ibn Abdul Bar al-Andalusi. [Al-Tanqeeh' 278/1] Ibn al-Mulqan. [Al-Badar al-Muneer, Vol3, Pg 493] Ibn al-Qattan al-Faasi. [Bayaan al-Wahem wal aihaam fi kitaab al-ahkaam 365/3] Shams ul-Haqq Azeem Abadi. [Awn al-Ma'bood Vol 3, Pg 449]

So we came to know that this saying is of Imam Abu Dawud, and is related to this Hadith.

8. **Yahya bin Aadam** (The teacher of Imam Ahmed) [Juz rafa yadain 32]

9. **Abu Bakr Ahmed bin Umer al-Bazzar** has criticized this Hadith. [Al-Baher al-Zarkhar Vol 5, Pg 47]

10. **Muhammad bin Wadaah** has declared all the ahadith of not doing rafa yadain to be Da'eef.[Al-Tamheed 220/9]

11. **Imam Bukhari** has declared this Hadith to be Da'eef. [See: Juz Rafa Yadain 32, and Talkhis al-Kahbir]

12. **Zaila'ee** (Hanafi) narrated from Ibn al-Qattan al-Faasi that, he declared this addition (of not doing rafa yadain again) to be a Mistake. [Nasb ur-Rayaa 395/1]

13. **Abdul Haqq al-Ashbaili** said: It is not sahih. [Al-Ahkaam al-Wasta Vol 1, Pg 367]

14. **Ibn al-Mulqan** has declared it Da'eef. [Al-Badar al-Muneer 492/3]

15. **Imam Al-Haakim** declared it Da'eef. [Al-Khalafiyat by Baihaqi with reference to Badar al-Muneer 493/3]

16. **Imam al-Nawawi** said: All the scholars are agreed upon its weakness [Al-Khulasa al-Ahkaam 354/1]

17. **Muhammad bin Nasr al-Marwazi** has declared this Hadith to be Da'eef. [Nasb ur-Rayaa 395/1]

18. **Ibn Qudamah** said: It is Da'eef. [Al-Mughni Vol 1, Pg 295]

They all were the great and famous scholars of the Muslim nation. Their unification on declaring this hadith to be Da'eef and ma'lool is far more superior to the authentication of Tirmidhi and Ibn Hazam. Therefore, this Hadith, without any doubt, is Da'eef.

Also, this (Hadith) is dependent upon Sufyaan ath-Thawri as it is proven from its Takhreej.

Sufyan Ath-Thawri besides being a Trustworthy, Memorizer of Hadith, and Pious, He was also a Mudallis. [See: Taqreeb at-Tahdheeb 2445]

The following Scholars have declared him to be Mudallis:

1. Imam Yahya bin Sa'eed al-Qattan. [Kitaab al-Illal wa ma'rifat al-rijal 207/1] 2. Imam Bukhari. [Al-Illal al-Kabeer by Tirmidhi 966/2] 3. Yahya bin Ma'een. [Al-Jarah wal Ta'deel 225/4] 4. Abu Mahmood al-Maqdasi. [Qasidah fil Mudalliseen Pg 47] 5. Ibn al-Tarkamani Hanafi. [Al-Jawahir al-Naqi Vol 8, Pg 262] 6. Ibn Hajr al-Asqalani. [Tabaqaat al-Mudalliseen Pg 32] 7. Al-Dhahabi. [Seer A'lam al-Nabula 242/7]

Hafidh Dhahabi said in Mizaan al-I'tidaal (169/2) that:

"ان كان يدلس عن الضعفاء ولكن لہ نقد ذوق ولا عبرة لقول من قال يدلس ويكتب عن الكذابين"

And said:

"وربما دلس عن الضعفاء" [Seer A'lam al-Nabula 242/7]
And said:

"لانہ كان يحدث عن الضعفاء" [Same: 274/7]

From this witness of Hafidh Dhahabi, we came to know that Sufyan used to do Tadlees from Da'eef narrators. Those who do Tadlees from Du'fa, their narrations narrated by "AN-عن" are Da'eef.

Abu Bakr al-Seerfi said in Kitaab Al-Dalaail that:

Every narrator whose Tadlis gets proven from Da'eef narrators, then his narrations will not be accepted until he says: "Haddathani, or Sami'tu". Meaning when he affirms his hearing only then his narration will be accepted. [See: Al-Nakt by al-Zarkashi Pg 184]

Salaah ud-Deen al-Alaai said in Jaami al-Tahseel fi Ahkaam al-Maraseel (Pg 99) that: "Sufyan ath-Thawri used to do Tadlees with those Majhul people who were not known"

Hafidh Ibn Rajab (Sharh Illal al-Tirmidhi 358/1) said: Sufyaan ath-Thawri and others used to do tadlees even with those whom they never heard.

Abu Na'eem al-Fadal bin Dukain al-Kufi. [Tarikh abu Zur'ah al-Dimashqi 1193] 11. Abu Aasim al-Dahaak bin Makhlad al-Nabeel. [Sunan ad-Daraqutni 201/3] 12. Ali bin Abdullah al-Madini. [Al-Kifayaa by al-Khateeb Pg 362] 13. Abu Zur'a ibn al-Iraaqi, [Kitaab al-Mudalliseen: 21] 14. Haakim. [Ma'rifat Uloom al-Hadith 106] 15. Al-Aini Hanafi. [Umdatul Qari Vol3, Pg 112] 16. Al-Karmani. [Sharh Sahih Bukhari 62/3] 17. Ibn

Hibaan. [Al-Ihsaan 61/1] 18. Al-Suyooti. [Asmaa min arfa bil-Tadlees: 24] 19. Al-Halabi. [Al-Tabiyeen fi asma al-Mudalliseen: 27] 20. Qastalani said: Sufyan ath-Thawri is a Mudallis, and the "An-ana" of Mudallis is not acceptable, unless if its affirmation gets proven. [Irshad al-Saari Sharh Sahih Bukhari Vol1, Pg 286]

Sarfaraz Safdar Deobandi writes in his book "Ahsan ul-Kalaam" that: Abu Qilaba was Siqqah but was a Mudallis….Abu Qilbah also used to do Tadlees with those who he met and those who he didn't meet. [Vol2, Pg 111]

If, from the saying of Hafidh Dhahabi: Abu Qilaba can be called a Mudallis, then why can't Sufyan be called a Mudallis from the saying of Ibn Rajab?

Though Abu Qilaaba was not a Mudallis. Abu Haatim al-Raazi has refuted the accusation of Tadlees on him. (See: Al-Jarah wal Ta'deel 8/5)

The authentication of the ahadith of Abu Qilabah which are narrated by "AN" has been done by many scholars including: Bukhari, Mislim, and Dhahabi etc.

How can a saying of later (Mutakhir) scholar be accepted in front of the saying of Former (Mutaqaddim) scholars? Did any Muhaddith ever even say that Abu Qilabah used to do tadlees with weak narrators?

Rejecting the "An-ana" of Abu Qilabah who was not a Mudallis, and accepting the "AN-ana" of Sufyan, who used to do tadlees with Du'fa, is similar to the murder of Justice. Allah will definitely ask the Zaalimoon. No one will be able to help them on that day.

Note: Shaikh Muhammad Naasir ud-Deen Albani has declared a sanad, Da'eef due to the "AN-ana" of Abu Qilabah. [Haashiya Sahih Ibn Khuzaimah Vol 3, Pg 268]

The Dhahabi of this era, Shaikh Abdur-Rehmaan Al-Mu'allami Al-Yamani, has also declared this hadith to be da'eef due to the "AN-ana" of Sufyaan. [Al-Tankeel bima fi Taneeb al-Kawthari mn al-abateel 2, Pg: 20]

The summary is that, Sufyan was a Mudallis, and according to the tahqeeq of Sarfaraz Khan Safdar, He was a very extreme Mudallis. Therefore, his "Mu'AN-an" ahadith are Da'eef in the absence of Mutabi'at.

The "AN-ana" of a Mudallis:

Imam Ibn al-Salah said: "The ruling concerning such narrators is that, the only hadith that will be accepted from

them is where they affirm their hearing. Imam Shaf'aee has said this thing for every person, who commits Tadlees even once. [Muqaddimah Ibn al-Salah, Pg 99]

Imam Yahya bin Ma'een said: "The Mudallis is not a proof in his Tadlees." (al-Kifaayah (p.362) and Sharh Ellal at-Tirmidhee (1/353) and (1/357-358)

Therefore, this "mu-AN-an" narration of Sufyan ath-Thawri (Rahimahullah) (who used to do tadlees from Du'fa and Majaheel) is Da'eef. In presence of the Sahih ahadith, the existance or non-existance of Da'eef hadith is equal.

Thirdly, There is no mention of the rafa yadain of ruku' in this narration of Sufyan ath-Thawri, therefore, this narration is general.

If it is considered general then even the opposers of rafa yadain do not follow this Hadith. They raise their hands in Witr after the first Takbeer (while this hadith only says to raise the hands in the first takbeer). They raise their hands after the first takbeer in the prayers of Eidain. If the exception of Witr and Eidain is proven from other ahadith, then the exception of rafa yadain before and after ruku' is also proven from other ahadith.

It is essential for those who take evidence from this hadith, that first they try to save the rafa yadain of witr and eidain from the generality of this hadith.

Note: The opposition of the rafa yadain of before and after ruku is not proven from any Sahih hadith. The ahadith of the opposers are Baatil, Da'eef, and Mardood. [For more details see the book of Hafidh Ibn al-Qayyim, Manar al-Maneef pg 137]

As it is stated above, that this hadith doesn't mention about the rafa yadain of before and after ruku, Imam Abu Dawud has brought this hadith under the chapter heading:

(Chapter of those who did not mention about the rafa yadain in ruku) "بَاب مَنْ لَمْ يَذْكُرِ الرَّفْعَ عِنْدَ الرُّكُوعِ"

And it is known even to common students that, (after mentioning the proof of a thing) mentioning of anything afterwards, is not a proof of the prohibition of what is mentioned before.

Ibn al-Tarkamani Hanafi said: "The one who does not mention about a thing is not a Hujjah on one who mentions it." [Al-Johar al-Naqi Vol 4, Pg 317]

The famous Muhaddith Hafidh Ibn Hajr al-Asqalani said:

"ولا يلزم من عدم ذكر الشئ عدم وقوعه" [Al-Darayah Vol 1, Pg 225]
Therefore, even with this aformementioned Da'eef hadith of Sufyan ath-Thawri, the opposition of rafa yadain does not get proven.

There is negation in the Hadith of Sufyan, while in the Mutawaatir ahadith of Sahihain, there is confirmation, and it is known even to ordinary students that confirmation is precedent over negation.

Imam Nawawi said: Acting upon the (sahih) ahadith of rafa yadain is superior, because they contain the confirmation, while this (the hadith of Sufyan) is negation. Thus confirmation will take precedence over negation due to it being excessive in knowledge. [Al-Majmoo' Sharh Madhab 403/3]

Hanafis say that even Karkhi Hanafi (d. 317) has declared the confirmation (of something) to be superior to the negation, to act upon. [See: Noor ul-Anwaar: Pg 197]

For more details see: Nasb ur-Rayaa (359/1), and Fathul Bari (333/1)

Some scholars have said that this hadith means that Ibn Mas'ud raised his hands only once with the First Takbeer, not again and again. (Meaning the rafa yadain of first takbeer was done only once by him).

[See: Mishkaat al-Masaabih Pg 77, H. 809]
Imam Nawawi said: Our companions have said that if this hadith was authentic, then its meaning would be that, he did not used to do rafa yadain again and again, in the beginning

of the prayer and in the beginning of other rakahs. (It does not have to do anything with the rafa yadain of ruku), from this Ta'weel, all the ahadeeth will be followed.

[Al-Majmoo 403/3]

Even if this Hadith, for the sake of argument, were to be authentic, then still it would be considered abrogated (Mansookh).

Imam Ahmed bin Al-Husain al-Baihaqi said: It's possible that in the beginning, Tark-e-Rafa Yadain was present when the permissiblity of rafa yadain was not there, and after that it got abrogated, and the rafa yadain of before and after ruku' became the sunnah, and these two things remained the same with Ibn Mas'ud.

[Ma'rifat al-Sunan wal Athaar Vol 1, Pg 220]

Note: This is a retaliatory (Ilzaami) answer; otherwise the reality is that this hadith is not proven from Ibn Mas'ud.

Hafidh Ibn Hazam writes about this Hadith of Ibn Mas'ud that: If this hadith was not there, then the rafa yadain would have been obligatory with every bending, rising, Takbeer, and Tamheed. [Al-Muhalla Vol 4, 88]

In the light of the above details, the hadith of Ibn Mas'ud presented by Ibn Hazam, due to several defects, is proven to be Da'eef.

Therefore, let the people decide (who use his saying against this hadith) , what is the position of rafa yadain according to Ibn Hazam? Doesn't it become obligatory according to him?

Rafa Yadain before Ruku' and After Ruku'
is the Sunnah and all the ahadeeth used to oppose it are either weak or misunderstood.

Hadith 2

The second is a hadith from Abu Bakr (Alayhi salam) that goes like this:

Sayyiduna Abdullah bin mas'ud says, 'I prayed behind the prophet, abu bakr, and umar and they did not raise their hands except when beginning salah.' {abu ya'laa 5039, daruqutni 112}

The Reply for this is that One of the The narrator is weak Muhammad bin Jabir, his full name is محمد بن جابر بن سيار بن طارق الحنفي اليمامي أبو عبد الله Muhammad bin Jabir Bin Siyyaar bin Tariq al Hanafee al Yamami Abu Abdullah see Taqreeb at Tahzeeb

This weak narrator Muhammad bin Jabir bin siyaar al yamami said "Abu Hanifa stole Hammad's books from me."[Al Jirha wa tadeel 8/450 no: 2062] .

Hadith 3

It is narrated by Al-Aswad (rah) who said: I prayed with Umar (ra) and he did not raise his hands anywhere in Salat except for when beginning it. Abdul Malik (rah) said: I saw Sh'abi, Ibrahim, Abu Ishaq that they did not rasie their hands anywhere in Salaat except for when beginning it [Musannaf Ibn Abi Shaybah, Volume No.1, Page No. 268]

a) Imam Bukhari said in reply

انه قد روى عن عمر عن النبى صلى الله عليه وسلم من غير وجه انه رفع يديه

It is narrated from Umar he from Prophet peace be upon him with many chains that he raised his hands.

b) Imam Hakim said in reply to the hadeeth

al-Aswad who said, "I saw 'Umar bin al-Khattab raise his hands in the first takbir then he did not repeat that."

"This is shadh (irregular/Odd), and therefore proof cannot be established using it and that it cannot be used to oppose the authentic narration from Tawus bin Kaysan; from ibn 'Umar; that 'Umar used to raise his hands at ruku' and when rising from it." [Al Badar al Maneer 3/501]Ibn Hajar said: Narrated by Darqutni in Gharaib Malik, and Behaqi, Imam al Hakim

said this is 'Mahfooz' i.e. proven.[Talkhees al-Habbeer vol 1 page 396 no: 329]

Note: Hadeeth of al-Aswad from Umar where he raised his hand only once mentioned above is not proven

a) Imam Ibn Jawzi

said This Athar is not proven [Al Badar al Muneer 3/501, at-Tehqeeq fe Ikhtilaf al hadeeth Vol 1 page 1282 with al tanqeeh]

b) Abu Zur`a al Razi also did kalam on this hadeeth [Ilal al Hadeeth vol 1 page 95]

Comment: Umar bin al Khattab taught tabiyeen to raise hands in start of the prayer ruku', after ruku' of the prayer in the mosque of Prophet peace be upon him(Masjid al Nabvi) and the hadeeth where he raised hands only once is weak as said by Imam Hakim, Ibn Jawzi, Abu Zur`a al Razi.

Hadith 4

أبو بكر النهشلي، قال: ثنا عاصم بن كليب، عن أبيه أن عليّاً رضي الله عنه كان يرفع يديه في أول تكبيرة من الصلاة، ثم لا يرفع بَعْدُ.

Asim narrates from his father who narrates from Ali (ra) that he used to raise his hands only in the initial takbir and did

not (raise) afterwards [Imam Baihaqi in Sunnan al-Kubra, Volume No. 2, Page No. 80, Published by Maktaba Dar al Baaz, Saudi Arabia]

Imam Baihaqi himself rejected this athar. This is what he quoted

1. Imam Uthman bin Saeed Ad Darimi said

فهذا قد روي من هذا الطريق الواهي عن علي وقد روي عبد الرحمن بن هرمز الأعرج

عن عبيد الله بن أبي رافع عن علي أنه رأى النبي صلى الله عليه و سلم يرفعهما عند

الركوع وبعد ما يرفع رأسه من الركوع فليس الظن بعلي رضي الله عنه أنه يختار فعله

على فعل النبي صلى الله عليه و سلم ولكن ليس أبو بكر النهشلي ممن يحتج بروايته

أو تثبت به سنه لم يأت بها غيره

This rout is(Wahee) weak from Ali, It is narrated from Abdul Rahman bin Harmaz al-Araj from Obaidullah bin abi Rafi from Ali he said: I saw Prophet peace be upon him raised his hands in rukoo and after that , he did same when he raised his head from rukoo…. (Sunan Kubra Al Behaqi 2/80)

2. Baihaqi Continues, he said Zafrani said that Imam Shafiee said

ولا يثبت عن علي وابن مسعود يعني ما رووه عنهما من أنهما كانا لا يرفعان أيديهما في

شيء من الصلاة إلا في تكبيرة الافتتاح قال الشافعي رحمه الله وإنما رواه عاصم بن

كليب عن أبيه عن علي فأخذ به وترك ما روي عاصم عن أبيه عن وائل بن حجر أن النبي صلى الله عليه و سلم رفع يديه كما روى بن عمر ولو كان هذا ثابتا عن علي وعبد الله كان يشبه أن يكون رآهما مرة أغفلا فيه رفع اليدين ولو قال قائل ذهب عنهما حفظ ذلك عن النبي صلى الله عليه و سلم وحفظه بن عمر فكانت له الحجة

This is not proven from Ali and Ibn Mas'ud….Imam Shafee May Allah be pleased with him said Narration of Asim bin Kulaib from his father from Ali.فأخذ به وترك This is narrated from (same) Asim bin Kulaib from his Father from Wail bin Hujr that Prophet peace be upon him raised his hands, same is narrated from Ibn Umar….
(Sunan Al Kubra Al Behaqi 2/81)

These are the narrations with the rout Asim bin Kulaib where raising hands in rukoo is mentioned (as said by Imam Ash-Shafiee)

a) With the rout of Asim bin Kulaib from his father from Wail bin Hujr

Bukhari said: Muslim bin Ibraheem narrated to us; Shobah narrated ho him; Asim bin Kulaib narrated to him from his father and he from Wail bin Hujr Al Hazramee that he prayed with Prophet peace be upon him . When he said Takbeer he raised his hands and when he intended to make do rukoo he raised his hands

[Juzz al Rafa yadain hadeeth no: 27 Muhaqqiq of Juzz Shaykh Zubair Ali Zai said The chain is authentic, Authenticated by Imam Ibn Khuzaimah in his Saheeh hadeeth no: 697 and 698, Muhaqqiq of Ibn Khuzaima Mustafa Azami said Chain is authentic]

b) With the rout of Asim bin Kulaib from Muharib bin Dethaar from Ibn Umar

Bukhari said: Narrated to us Ishaq bin Ibraheem al Hanzalee; Muhammad bin Fazeel narrated to fim from Asim bin Kulaib from Muharib bin Dethaar; He said I saw Ibn Umar Rasing hands before rukoo, I talked with him regarding this, he said: Prophet

peace be upon him raised his hands after two rakah (when rising for third Rakah)

[Juzz al Rafa yadain hadeeth no: 26, Shaykh Zubair Ali Zai said: The chain is authentic, the narration from Muharib bin dethaar has also the words of raising hands after rukoo see hadeeth no: 48]

See more criticism on the hadeeth of Ali ra by Imam Bukhari in his Juzz hadeeth no: 11,Sufiyan Thawri rejected this athar [Juzz rafa yadain hadeeth no: 11] Imam Ahmad rejected this narration from Ali in [Masail e Ahmad Vol Page 343], Ibn Malaqqan said weak, it can not be taken as evidence [Al Badar al Maneer 3/499]

Shaykh Zubair Ali zai said after saying this is weak “Later people saying this is hasan or authentic is not correct because It is clear that Muhadditheen knew weakness and authentications of their ahadeeth (with their chains) more then other people”[In the notes of Juzz Rafa yadain Bukhari hadeeth no: 11]

Shaykh Muhammad ‘Abdur-Rahmân bin Abdur-Rahîm al-Mubârakpûrî said:

I say: Al-‘Asim bin Kulayb is alone in reporting this narration. Adh-Dhahabi said in al-Mizan, “he was from the servants and Awliya, but he was a Murji’, Yahya bin Ma‘in and others declared him trustworthy. Ibn al-Madini said, ‘he is not relied upon in what he is alone in reporting’ ”

Hadith 5

Some people present the hadith of Jaabir bin Samurah against rafa yadain:

خرج علينا رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ : " مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيَكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ ؟ اسْكُنُوا فِي الصَّلاةِ "

The Messenger of Allah (peace be upon him) came towards us and said: “How is it that I see you lifting your hands like the tails of headstrong horses? “Be calm in the prayer”. [Sahih Muslim, Vol 1, Pg 181, H. 430]

Just as the explanation of alot of Quranic verses is mentioned in the Quran it self, Similarly the explanation of alot of ahadith are mentioned in the ahadeeth it's self.

Jabir bin Samurah said:

"When we said prayer with the Messenger of Allah (SAW) we said the taslim and gestured with our hands on both sides. Upon this the Messenger (SAW) said, 'why do I see you moving your hands as if they were tails of headstrong horses. When one of you says the taslim then he should only turn his face towards his companion and not gesture with his hands." (Sahih Muslim, Vol1, Pg 181)

It is said in another narration of Jaabir bin Samurah that:

"When we said prayer with the Messenger of Allah (SAW) we said the taslim and gestured with our hands on both sides. Upon this the Messenger (SAW) said, 'why do I see you moving your hands as if they were tails of headstrong horses. It is enough for you that one should place ones hand on ones thigh and then pronounce

taslim to the brother on ones right and left'". [Sahih Muslim H. 430]

The phrase, "أَذْنَابُ خَيْلٍ شُمُسٍ" (Tails of headstrong horses), is present in all three narrations, which is a clear evidence that all these three ahadith are talking about only one incidence, therefore; taking evidence from it, is absolutely rejected.

There is a consesus of all the Muhadditheen that this hadith is related to Tashahhud. It is not in the prohibition of the rafa yadain of before and after ruku'. No one amongst the Khair ul-Quroon has ever taken evidence from this Hadith against the rafa yadain.

For example: The following Muhadditheen have brought this hadith under the chapter of Salaam (at the end of prayer).

Imam Nawawi. [Sahih Muslim with the Sharh of Imam Nawawi Vol 4, Pg 152]

Imam Abu Dawud. [Sunan Abu Dawud: 998, 999]

Imam al-Nasai. [H. 1185]

Imam Tahawi. [Sharh Ma'ani al-Athaar, Vol1, Pg 268, 269]

Bayhaqi. [Al-Sunan al-Kubra Vol2, pg 181]

No Muhaddith ever brought this hadith under the chapter of prohibition of doing rafa yadain before and after ruku'. From the Ijmaa of Scholars, we came to know that this hadith is related to Tashahhud, and it has nothing to do with the rafa yadain of before and after ruku'.

Hafidh Ibn Hajr said: "It is not right to take evidence from this Hadith (of Jaabir bin Samurah), because the first hadith is a shortened version of the second Hadtih" [Al-Talkhis al-Khabir, Vol1, Pg 221]

Imam Al-Bukhari said, "the one who depends upon the hadith of Jabir bin Samurah for forbidding the raising of hands at ruku', then there is not for him a portion of knowledge, for this is well-known, having no difference of opinion over it that it was in the state of tashahhud." [At-Talkhis al-Khabir Vol1, Pg 221, Juz Rafa Yadain: 37]

Similar thing is also said by Imam Ibn Hibban that: "mentioning the [full] narration is necessary to explain the previously mentioned summarised narration because the people were commanded with tranquillity in prayer at the point of indicating at the taslim, not the raising which is established at ruku'."Then he narrates the like of what Muslim narrates. [Sahih Ibn Hibban 178/3, H. 1877]

Imam Nawawi said: "The one, who takes evidence from this Hadith for not doing rafa yadain before and after ruku, has done an act of major ignorance. Doing rafa yadain before and after ruku' is Sahih and proven which can not be refuted…..[Al-Majmoo' Sharh al-Madhab Vol 3, Pg 403]

Hafidh Ibn al-Mulqan said: "Taking evidence from this Hadith is a very serious and bad Jahalat, which has been added to the Sunnah of the Messenger of Allah (peace be upon him), because this hadith is not narrated regarding the rafa yadain of before and after ruku, Instead they (the sahaba) used to point with their hands in Salam…. There is no difference of opinion among the Ahl-e-Hadith (Scholars) regarding it. The one who has a very little relation with hadith, even he accepts this.[Al-Badar al-Muneer Vol3, Pg 485]

Thirdly, if the hadith prohibits Rafa Yadain then why do Rafa Yadain opposers do the Rafa Yadain at the first takbir? Since if the hadith means all forms of Rafa Yadain then surely the first Rafa Yadain counts too.

The hadith presented by the opposers doesn't mention about the rafa yadain of ruku, while the ahadith presented by the supporters, do mention about the rafa yadain of ruku'. Therefore; Mufassar will take precedence over the Mubham.

Hafidh Ibn Hajr wirtes: "And Mufassar is superior over the the Mubham". [Fathul Bari 283/10].

If the rafa yadain of this hadith is taken to be the rafa yadain of before and after ruku', then that means doing rafa yadain is a very scurrilous act; and since the rafa yadain is proven from the prophet (peace be upon him) throug mutawaatir narrations, then it would mean that Prophet (peace be upon him) acted upon a scurrilous action, which can not be expected from the prophet, so we came to know that this is not the rafa yadain of before and after ruku. Otherwise, we would have to consider the act of prophet to be scurrilous, about which we can't even think.

Note: Some people have tried to answer the first answer that this hadith is consisted of multiple incidences, this claim of theirs is wrong.

Hafidh Abdul Manan Nurpuri wrote in his letter to Abdul-Rasheed Kashmiri that:

"In the narration of Jabir bin Samurah, there is not even a hint on the prohibition of the rafa yadain of ruku, even when the incidences are considered to be multiple, because in one

narration, the rafa yadain of Salam not being mentioned in it, does not necessitate that it means the rafa yadain of ruku. Therefore; making it an evidence of the prohibition of rafa yadain in ruku is nothing but ignorance."

Hadith 6

عن ابن ابی لیلیٰ عن نافع عن ابن عمر: ترفع الایدی فی سبعۃ مواطن: عند افتتاح الصلاۃ، واستقبال البیت والصفا والمروۃ والوقفین والجمرتین"

(Nasb ur-Rayaa 391/1)

Narrated Abu Layla from Ibn Umar:

"Rafa Yadain should be done in seven places: when commencing Salaat, when entering Musjidul Haraam and seeing the Baitullah, when standing on Safa and Marwah, when making Wuqoof with the people in Arafaat, at Muzdalifah, at Maqaamain, when pelting the Jamrah."

The following answer is taken from one of the most famous Books on Rafa Yadain in Urdu "Noor ul Aynain Fee Mas'ala Rafa Al Yadain" written by Shaikh Zubair Ali Zai and this answer is translated by Brother Raza Hasan. May Allah reward him abundantly for his efforts, Ameen.

This narration is Weak, because its narrator "Muhammad bin Abdur-Rehman bin Abi Laila", according to the Jumhoor of Muhadditheen, is Weak.

Introduction to Muhammad bin Abdur-Rehman bin Abi Laila in the field of Jarha and ta'deel:

Jarha (Criticism):

1: Shu'bah bin Al-Hajjajsaid:

ما رأيت أحدا أسوأ حفظا منه، I never saw any person weak in memorization more than him

And said:

ومرة: أفادني أحاديث فإذا هي مقلوبة

[Al-Jarah wal-Ta'deel 322/7]

2: Zaidah said:

"ترك حديثه" Leave his narrations

[Ref: Same as above]

3: Yahya bin Sa'eed al-Qattan said:

"سيئ الحفظ جدا" Very weak in memorization

[Ref: Same as above]

4: Ahmed bin Hanbal said:

"سيئ الحفظ مضطرب الحديث Weak in memorization, Mudtarib ul-Hadith

[ref:Same book, Pg 323]

5: Yahya bin Ma'een said:

ضعيف الحديث,/ ليس بذاك He is nohing/ Weak in Hadith

[Al-Majroheen 245/2]

6: Abu Haatim ar-Raazi said:

محله الصدق كان سيئ الحفظ،إنما ينكر عليه كثرة الخطأ Muhalla al-Sidq, He is weak in Hifz, He is abandoned due to making a lot mistakes

[Al-Jarah wal Ta'deel]

7: Abu Zu'rah said:

"صالح ليس بأقوي ما يكون" Saalih (Pious), (but) not the strongest

[Same book]

8: Al-Juzjani said:

"سيئ الحفظ" Weak from the memory

[Ahwaal-Al-rijaal: 86]

9: Al-Nisai said:

"يس بالقوي في الحديث" He is not strong in Hadith

[Al-Du'fa by Al-Nisai: 525]

10: Ibn Adi said:

"مع سوء حفظه يكتب حديثه" With his poor memory, write his narrations

[Al-Kaamil 2195/6]

11: Salma bin Khalil said

يكذب على Lied upon

[Al-Du'fa by Al-Uqaili]

12: Al-Daraqutnisaid:

ثقة، في حفظه شيء، ومرة: ليس بحافظ، ومرة : ضعيف الحديث سيئ الحفظ رديء الحفظ كثير الوهم

Thiqqah, fi Hifza Shai, And said: He is not a Haafidh, also said: He is Weak in Hadith, Weak in memorization. Poor in memorization, Has many illusions

[Al-Sunan 124/1, 241/1, 263/2…]

13: Ibn Hibban said:

رديء الحفظ كثير الوهم فاحش الخطأ فاستحق الترک

Poor in memorization, Has many illusions, Grossly mistaken, Deserves to be abandoned

[Al-Majroheen 244/2]

14: Al-Bayhaqi said:

كثير الوهم ضعيف فى الروايہ، لسوء حفظه وكثرة خطأه

Has a lot of illusions, Weak in narrating, Weak in memorization, Makes many Mistakes

[Al-Sunan al-Kubra 24/1, 334/5]

15: Zailai Hanafi said:

"ضعيف" Weak

[Nasb ur-Rayaa 318/1]

16: Muhammad bin Tahir al-Maqdisi said:

"اجمعوا علىٰ ضعفه" There is consensus on his weakness

[Tadhkiratul-Mawdo'at: 90, 24]

17: Al-Dhahabi said:

"صدوق سيئ الحفظ" Truthful, Weak in memorization

[Diwaan al-Du'fa 279]

18: Ibn Hajr said:

"ضعيف" Weak

[Fathul-Bari 214/4]

19: Tahawi said:

"مضطرب الحفظ جداً" Very Confused in memorization

[Mushkil al-Athaar: 226/3]

20: Al-Haithami said:

"ضعيف" Weak

[Majma al-Zawaid 78/1]

21: Muhammad bin Ishaaq al-Sa'di said:

يستحق ان يترک حديثہ His ahadith deserve to be abandoned

[Al-Majroheen 246/2]

22: Al-Sajisaid:

"سيئ الحفظ" Weak in Memorization

[Tahdheeb (without any sanad)]

23: Ibn Jareer al-Tabari said:

لا يهتج بہ He is not a Hujja

[Same]

24: Ibn Khuzaimah said:

"ليس بحافظ" He is not a Hafidh

[Same]

25: Abu Ahmed al-Hakim said:

"عامة احاديثه مقلوبة"

[Same]

26: Ibn al-Madini said:

سيئ الحفظ واهى الحديث

[Same]

27: Ibn al-Qatan said:

سيئ الحفظ Weak in memorization

[Nasb ur-Rayaa 182/2]

28: Al-Nadwi said:

"ضعيف" Weak

[Nasb ur-Rayaa 84/4]

29: Ibn Al-Jawzi said:

"ف كلهم ضعا" They all weakned him

[Nasb ur-Rayaa 107/4]

30: Al-Mundhiri said:

ثقہ ردئ الحفظ كثيراً كذا قال الجمهور فيہ

[Al-Targheeb 525/5]

31: Ibn Hazam said:

"سيئ الحفظ" Weak in Memorization

[Al-Muhalla 123/7]

32: Al-Sakhawi said:

"سيئ الحفظ" Weak in Memorization

[Al-Qaul al-Badee' 167,168]

Ta'deel (Praise):

1. Al-Ijli said:

"صدوق ثقہ" Truthful, Siqqah

[Ma'rifat al-Thiqqat 244,243/2]

2. Ya'qoob bin Sufyan said:

"ثقة عدل" Siqqah, Just

[Tahdheeb] (without any sanad)

3. Zaidah said:

"كان أفقه أهل الدنيا" He is the jurist of the people of earth

[Al-Jarah 322/7]

4. Tirmidhi:

"صحح لہ" Authenticated him

[Derwi 165]

5. Al-Dhahabi said:

"ھدیثہ فی وزن الحسن"

[Tadhkirat al-Huffaz 171/1]

6. Ibn al-Qayyim, and al-Haithami said:

ھدیثہ حسن ان شاء اللہ

[Derwi, Pg 165, 166]

From the above sayings of Imams and Muhadditheen, we came to know that a huge amount of scolars have declared Muhammad bin Abi Laila to be Da'eef, Sai ul-Hifz, and Kathir ul-Wahem. According to Baihaqi, he was Kathirul-Khata (one who makes a lot of mistakes); therefore the authentication of just a few scholars is rejected. Some scholars declaring him to be a Faqeeh (Jurist), is not an evidence of his authentication.

Zaidah declared him to be Faqeeh, but still he rejected his ahadith.

The sayings of Dhahabi and Haithami are contradictory, therefore they are neutral. The scholars who have praised him, they have done so, only on his personality, he was a truthful person, but was weak in Hadith due to his weak memory, and making a lot of mistakes.

Muhammad bin Abi Laila and Ahnaaf (Hanafis):

Hanafi and non-Ahle-Hadith people have also declared Ibn abi Laila to be Da'eef

Tahawi Hanafi said: He is confused (Mudtarib) in memorization. [Mushkil al-Athaar 226/3]Zaylai said: Da'eef [Nasb ur-Rayaa 318/1]Ibn al-Turkamani Hanafi said: Ibn Abi Laila is criticized. [Al-Jawahir al-Naqi 347/7]Al-Naimwi said: He is not strong. [Athaar al-Sunan: H 32]Khalil Ahmed Sahanpuri Deobandi said: Kathirul-Wahem (Making a lot of Illusions). [Bazl al-Majhood Vol 3, Pg 37]Anwar Shah Kashmiri deobandi said: "..he is weak according to me, and this is also the saying of Jumhoor". [Faiz ul-Bari 168/3]Muhammad Yunuf Binnori Deobandi has also declared Ibn Abi Laila to be weak in accordance to the Jumhoor. [Ma'ariful Sunan 290/5].

1) Tahawi Hanafi said: He is confused (Mudtarib) in memorization. [Mushkil al-Athaar 226/3] 2) Zaylai said: Da'eef [Nasb ur-Rayaa 318/1] 3) Ibn al-Turkamani Hanafi said: Ibn Abi Laila is criticized. [Al-Jawahir al-Naqi 347/7] 4) Al-Naimwi said: He is not strong.

[Athaar al-Sunan: H 32] 5) Khalil Ahmed Sahanpuri Deobandi said: Kathirul-Wahem (Making a lot of Illusions). [Bazl al-Majhood Vol 3, Pg 37] 6) Anwar Shah Kashmiri deobandi said: "..he is weak according to me, and this is also the saying of Jumhoor". [Faiz ul-Bari 168/3] 7) Muhammad Yunuf Binnori Deobandi has also declared Ibn Abi Laila to be weak in accordance to the Jumhoor. [Ma'ariful Sunan 290/5].

Second Sanad of the narration of Muhammad bin Abdur-Rehman bin Abi Laila:

Ibn Abbas

|

Maqsim

|

Al-Hakam (Mudallis)

|

(Muhammad bin Abdur-Rehman) Ibn Abi Laila [Da'eef] |

Imraan (binMuhammad bin Abdur-Rehman) bin Abi Laila

|

Muhammad bin Imran bin Abi Laila

|

Muhammad bin Uthman bin Abi Shaibah

|

Al-Tabarani in Al-Kabeer (385/11)

Muhammad bin Fudail bin Gharwan has narrated it from Muhammad bin Abdur-Rehman bin Abi Laila (Da'eef) as a Mawqoof narration. [Musannaf ibn Abi Shaibah, Vol 4, Pg 96, H. 15747]

Some narrators have narrated the words of "Tarfa' al-Aidi" (Leaving the hands). The summary is that whether this hadith is narrated as a Marfoo' or Mawqoof, with rafa yadain or without rafa yadain, all words are Da'eef.

If rafa yadain should only be done in these seven places, then why do the opposers of rafa yadain do it in the Qunoot, in the prayers of Eidain, and in Duaa? If the exception of these places is proven from the other ahadith, then the exception of doing rafa yadain before and after ruku' is also proven in Sahihain etc with Mutawaatir narrations.

Rafa yadain is proven from Abdullah bin Umar himself from Mutawaatir narrations, therefore some people's taking evidence from this Baatil hadith is also Baatil.

Hadith 7

يَزِيدَ بْنِ أَبِي زِيَادٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى ، عَنْ الْبَرَاءِ ، " أَنّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ إِلَى قَرِيبٍ مِنْ أُذُنَيْهِ ثُمَّ لَا يَعُودُ

Yazeed bin Abi Ziyaad, narrated from Ibn Abi Laila, from Al-Baraa that, “I saw the Messenger of Allah (SAW) when he started the prayer, raised his hands to near his ears, then he did not repeat that.” [Ma’ani al-Athaar by Al-Tahawi, and Sunan abu Dawud 749]

This Hadith is depended upon the narrator, Yazeed bin Abi Ziyaad Al-Qarshi Al-Haashmi, who was a Da'eef and Shi'aa narrator.

Introduction of Yazeed bin Abi Ziyaad in the field Jarh and Ta'deel:

Jarha (Criticisms):

1: Shu'bah said:

"كان رفاعا"

[Ref: Al-Jarah wal Tadeel 265/9]

2: Abu Hatim al-Razi said:

"لم يكن بالحافظ، ليس بالقوى"

He is not the memorizer, He is not strong

[Ref: Same as above]

3: Yahya bin Ma'een said:

لا يحتج بحديثه، ومرة: ليس بالقوي، ومرة: ضعيف الحديث

His ahadith are not evidence, He is not strong, Da'eef in Hadith.

[Ref: Same, Al-Kamil la Ibn Adi (2729/7)]

4: Abu Zur'ah said:

لين، يكتب حديثه ولا يحتج به

Lenient, Write his ahadith, and he is not Hujja

[ref: Al-Jarah wal Ta'deel]

5: Ibn al-Mubarak said:

"ارم به"

He is discarded

[Al-Du'fa al-Kabeer lil Ukaili 380/]

6: Wakee said:

"ليس بشيء"

He is nothing

[Same Ref]

7: Abu Usamah said:

لو حلف لي خمسين يمينا قسامة ما صدقته

[Same Ref]

8: Al-Uqailee:

Mentioned him in Al-Du'fa

[Same Ref]

9: Al-Nisai said:

"ليس بشيء"

He is nothing

[Al-Du'fa wal Matrokeen 651]

10: Al-Juzjani said:

سمعتهم يضعفون حديثه

[Ahwaal ar-Rijaal 135]

11: Ahmed bin Hanbal said:

حديثه ليس بذاك

[Kitaab al-Illal wa ma'rifat ar-rijaal 33/2]

12: Ibn Adi said:

ويزيد من شيعة اهل الكوفه مع ضعفه يكتب حديثه

[Al-Kaamil la Ibn Adi (2730/7)]

13: Ibn Hazam said:

"ضعيف"

Da'eef

[Al-Muhalla (484/7)]

14: Al-Baihaqi said:

"غير قوي"

Not strong

[Al-Kubra (26/2)]

15: Al-Haithami said:

"ضعيف"

Da'eef

[Al-Majma al-Zawaid (71/5)]

16: Ibn Kathir said:

"ضعيف"

Da'eef

[Tafsir Ibn Kathir (112/4, 98/2)]

17: Ibn al-Tarkamani (Hanafi) said:

"مضعف"

Weakened

[Al-Johar al-Naqi 208/2]

18: Abu Dawud said:

لا أعلم أحدا ترك حديثه، وغيره أحب إلي منه

[Tahdheeb al-Kamal lil Mizzi (1534/3)]

19: Ibn Qaai' said:

"ضعيف"

Da'eef

[Tahdheeb at-Tahdheeb (288/11)]

20: Al-Haakim abu Ahmed said:

"ليس بالقوي"

He is not strong

[Same: Pg 289]

21: Al-Barwaiji said:

ليس هو بالقوي

He is not strong

[Same]

22: Ibn Khuzaymah said:

"فى القلب منہ"

[Same]

23: Al-Daraqutni said:

ضعيف يخطئ كثيرا، ويلقن إذا لقن، وكان قد اختلط

[Same]

24: Ibn al-Fudail said:

"كان من ائمة الشيعة الكبار"

He is the big Imam of Shi'aas

[Same]

25: Ibn Hajr said:

ضعيف كبر فتغير وصار يتلقن

[Taqreeb at-Tahdheeb]

26: Al-Dhahabi said:

مشهہر سئ الحفظ

Famous Weak memorizor

[Al-Mughni fi Al-Du'fa 7101]

27: Ibn al-Madini said:

He weakened him

[Al-Du'fa lil Ukaili 380/4]

28: Sufyan bin Uyainah said:

(لم يكن سفيان يصف يزيد بالحفظ)

[Al-Imam al-Shafa'ee Vol1, Pg 104]

29: Ibn Hibban said:

Mentioned him in al-Du'fa

[Al-Majroheen, Vol 3, Pg 99]

30: Al-Hakim Abu Abdullah said:

كان يذكر بالحفظ فلما كبر ساء حفظہ فكان يقلب الاسانيد ويزيد فى المتون ولا يميز

[Nasb ur-Rayaa, Vol 1, Pg 402]

Ta'deel (Praise)

1. Ibn Shaheen:

Mentioned him in Al-Thiqaat

[Al-Thiqaat 1561]

2. Ahmed Saalih said:

ثقة ولا يعجبني قول من تكلم فيه

[Thiqaat Ibn Shaheen] (This saying is without any sanad so it is not acceptable)

3. Al-Ijli said:

جائز الحديث، وكان بأخرة يلقن

[Ma'rifat al-Thiqaat 2019]

4. Ya'qoob bin Sufyan said:

فهو علي العدالة والثقة

[Tahdheeb at-Tahdheeb]

5. Ibn Sa'd said:

ثقة في نفسه، إلا أنه اختلط في آخر عمره فجاء بالعجائب

[Tabqaat al-Kubra 340/6]

We came to know that according to the Majority of Scholars, Yazeed bin Abi Ziyaad al-Haashmi is Da'eef. The reason of his weakness is his weak memorization, and excessive mistakes. The scholars who declared him to be Siqqah or Suduq, their saying, due to going against the Majority, is rejected.

Imam Busairi said about Yazeed bin Abi Ziyaad: "The Jumhoor has declared him to be Da'eef". [Zawaid Ibn Maja 2116]

Hafidh Ibn Hajr said: "And Jumhoor has declared his Hadith to be Da'eef. [Hadi al-Sari Pg 459]

Ashraf Ali Thanwi Deobandi said about the Hadith of Sunan Abu Dawud that: "It is Da'eef due to the weakness of Yazeed bin Abi Ziyaad. [Nashar al-Tayyib fi Zikr al-Nabi Al-Habeeb Pg 244]

Note: All the Imams of Hadith have affirmed that: Yazeed has narrated this hadith after his deterioration, as it is coming ahead.

Yazeed bin Abi Ziyaad has narrated this Hadith after his Deterioration.

Sufyaan bin Uyainah said: "Yazeed bin Abi Ziyaad narrated a Hadith to us in Makkah:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى ، عَنْ الْبَرَاءِ ، " أَنّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ"

[Kitaab al-Majroheen 100/3]

There is no mentioning of not doing rafa yadain in this ancient hadith.

Sufyan Bin Uyainah said: Then I came to Kufa and met Yazeed bin Abi Ziyaad. I heard him narrating this Hadith, and he added the phrase of "ثُمَّ لَا يَعُودُ" (did not repeat it) in it. I think Kufis had suggested him, meaning they inculcated these words on his tongue.

[Kitab al-Umm Vol 1, Pg 104]

Imam Daraqutni also said that at the end of his age, Yazeed added these words by accpeting the suggestions.

[Sunan Al-Daraqutni 294/1]

Hafidh Ibn Hibban said: "Kufis have presented this Hadith for the negation of the rafa yadain of before and after ruku', and the addition of "ثُمَّ لَا يَعُودُ" (did not repeat it) was not present in this Hadith. Kufis inculcated these words on Yazeed bin Abi Ziyaad, at the end of his age, as a suggestion. Thus Yazeed accepted this suggestion, as Sufyaan bin Uyainah has described that: he had seen him narrating this hadith without these words in Makkah,

and the one whose ploy is knowledge; they never present such ahadith as evidence". [Al-Majroheen Vol 3, Pg 100]

From these affirmations of Muhadditheen, we came to know that Yazeed bin Abi Ziyaad Al-Kufi Al-Shi'ai used to narrate this hadith without the words "did not repeat it" in the beginning era of his age, later when his Hafdha got deteriorated due to his oldness, he added these words of not doing it, by accepting the suggestion of his friends and people. Therefore, taking evidence from this hadith is not permissible.

Yazeed bin Abi Ziyaad is a Mudallis.

See: [Jaami' al-Tahseel fi ahkaam al-Maraseel Pg 112, Uloom al-Hadith by Al-Haakim Pg 105, Qaseeda fil Mudalliseen By Mahmood al-Maqdasi # 4, Risala al-Suooti fil Midalliseen 67, Abu Zur'a Ibn al-Iraqi 71, Dhahabi in Arjozat, and Tabqat al-Mudalliseen by Ibn Hajr (Third Tbaqa 3/112)]

Imam Daraqutni and Haakim etc have declared him Mudallis.

All the ahadith narrated by Yazeed on not doing rafa yadain (meaning his those ahadith which mention the phrase, "did not repeat it" do not contain his affirmation of hearing.

Therefore, we coame to know that, this narration is Da'eef due to the "AN-ana" of Yazeed Mudallis and the "AN-ana" of a Mudallis is contrariant to the strongness of a Hadith.

There is a consesus of Muhadditheen that this hadith is Da'eef. And the phrase "he did not repeat it" are the addition of Yazeed bin Abi Ziyaad.

Ibn al-Mulqan said: This hadith is Da'eef, with the consesus of the Huffaz of Hadith. [Al-Badar al-Muneer 487/3]

The following Muhadditheen have confirmed the weakness of this hadih:

Sufyan bin Uyainah

Al-Shafa'ee

Al-Humaidi

Ahmed bin Hanbal

Yahya bin Ma'een

Ad-Daarimi

Al-Bukhari

Ibn Abdul Barr

Al-Baihaqi

Ibn al-Jawzi

Not a single Imam or Muhaddith has ever authenticated this hadith.

There is the ijma of Imams and Muhadditheen on the saying that: the phrase "did not repeat it" in this hadith is Mudraj.

[Mudraj (def): an addition to the hadith interpolated by one of its narrators, in this case Yazid, and therefore not from the words or actions of the Prophet (SAW).]

Hafidh Ibn Hajr said: "There is the ijma of Huffaz of Hadith that the phrase "did not repeat it" in this hadith is the Mudraj of Yazeed. Shu'bah, Thawri, Khalid and Zuhair have narrated it from him without this phrase. [Al-Talkhis al-Khabir 221/2]

Also see: "Al-Mudraj ilal Mudraj" [By Al-Suyooti, Pg 19, H 4]

The summary is that this hadith is Da'eef, and is not authentic with this wording.

Note:

Muhammad bin Abi Laila has narrated this hadith with the sanad of:

"عَنْ أَخِيهِ عِيسَى ، عَنِ الْحَكَمِ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ" [Sunan Abu Dawud 479/1, H. 752]

Imam Abu Dawud said:

" هَذَا الْحَدِيثُ لَيْسَ بِصَحِيحٍ"

This Hadith is not Sahih.

The grave defect in this hadith is that, Muhammad bin Abi Laila had heard this hadith from Yazeed bin Abi Laila.

Imam Ahmed bin Hanbal has narrated from Muhammad bin Abdullah bin Numair that, I saw in the book of Ibn Abi Laila, he was narrating from Yazeed bin Abi Ziyaad. [Kitaab al-Illal by Ahmed Vol 1, Pg 43]

Moreover, Muhammad bin Abi Laila, himself is Da'eef. In fact Tahawi Hanafi has also declared him to be "Mudtarib ul-Hifdh". [Mushkil al-Athaar 226/3]

Zaila'ee said: "Da'eef" [Nas ur-Rayaa 318/1]

Anwar Shah Kashmiri said: "He is Da'eef according to me, as is said by the Jumhoor of Muhadditheen". [Faidh ul-Bari 168/3]

Therefore, this Mutabi'at is rejected. Its real dependency is on the teacher of Muhammad bin Abi Laila, "Yazeed bin Abi Ziyaad al-Kufi" who is Da'eef, and Shi'aa. With All these proofs we come to know that The Hadeeth of Baraa bin 'Aazib on Rafa Yadain is very weak and cannot be considered as evidence in response to the proven Sunnah of Rafa Yadain from the Prophet (s.a.w)

Two hadiths that prove the Prophet did Rafa Yadain till his death

There are two hadiths that on their own are enough to prove that the Prophet did Rafa Yadain even at the time near of his death.

If you guessed the 2 Hadiths of Malik Bin Huwarith then you're absolutely right!

First of all, Malik Bin Huwarith was a Sahabi who accepted Islam only some time before the death of the Prophet, a time where the Prophet (according to hanafis) "supposedly" stopped doing Rafa Yadain.

Hadith 1

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، قَالَ أَتَيْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَحِيمًا رَقِيقًا فَظَنَّ أَنَّا قَدِ اشْتَقْنَا أَهْلَنَا فَسَأَلَنَا عَنْ مَنْ تَرَكْنَا مِنْ أَهْلِنَا فَأَخْبَرْنَاهُ فَقَالَ " ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ ثُمَّ لْيَؤُمَّكُمْ أَكْبَرُكُمْ " .

Malik ibn al-Huwayrith reported: The Prophet, peace and blessings be upon him, said, "Pray as you have seen me praying. When the time for prayer arrives, let one of you announce the call to prayer for everyone and then let the older of you lead the prayer."

[Mutaffaqun Alayh, Bukhari 3008 & Muslim 674]

Here, the Prophet commanded Malik Bin Huwarith to Pray as he had seen the Prophet saying, so if the Hanafi belief is right, Malik Bin Huwairith should've prayed without Rafa Yadain since according to Hanafis the Prophet didn't do Rafa Yadain at that time, but let's take a look at how Malik Bin Huwarith prayed.

Hadith 2

حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَالَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " . فَعَلَ مِثْلَ ذَلِكَ .

Malik b. Huwairith reported:

The Messenger of Allah (ﷺ) raised his hands apposite his ears at the time of reciting the takbir (i. e. at the time of beginning the prayer) and then again raised his hands apposite the ears at the time of bowing and when he lifted his head after bowing he said: Allah listened to him who praised Him, and did like it (raised his hands up to the ears).

[Mutaffaqun Alayh, Bukhari 736 & Muslim 391b]

Malik Bin Huwarith himself narrated this Hadith and said the Prophet did Rafa Yadain.
This is all, Allahu A'lam